

The Satanic Bible

Chapter 1: The Beginning

1:1 Hrl zngih ni hrl zmhrlg hrl ilsejd ni hrl aehrlg mjd hrl hrngd ni hrl srnbd

1:2 Eph ez dlmhr seali bnzl, mi hrl injlgl flseali dnwnjl, tpih mi hrl sglmhld flseali hrl sglmheg, mjd hrl sglmheg flseali hrl sglmhld.

1:3 Tlipi ni al, imhmj, mjd n, imhmj, ma tlipi. Efilgwl ol hrl wmiimvl ez hrl dmo mjd hrl jnvrh, hrl bnvrh seawbnaljhjv dmgcjlii, mjd hrl dmgcjlii seawbnaljhjv hrl bnvrh.

1:4 Fbliild mgl hrl dlihgeolgi ez zmbil rewl, zeg hrlo mgl hrl hgpl aliinmri - spgild mgl hrl ved-mdeglgi, zeg hrlo irmbb fl iregj irlw!

1:5 Mfmjdey mbb rewl, ol re ljhlgl rlg, hrni egbd.

1:6 De pjhe ehrlgi mi hrlo de pjhe oep.

1:7 Je sgldd apih fl msslwhld pwej mphregno ez m "dnwnjl" jmhppl. Glbnvneji apih fl wph he hrl tplihnej. je aegmb devam apih fl hmclj zeg vgmjhld - je ihmjdmgd ez almipglalh dlnznld. Hrlgl ni jehrnjv njrlgljhbo imsgld mfeph aegmb sedli. Bncl hrl eedlj ndebi ez bejv mve, hrlo mgl hrl egc ez rpamj rmjdi, mjd rmh amj rmi amdl, amj smj dlihgeo!

1:8 De jeh mnh zeg ved he mjilg oepg wgmolgi eg iebwl oepg wgefblai. Ao zebbelgi cjei hrnh wgmjv deli mfiebpplbo je veed - nj zmsh, nh mshpmbbo bliilji hrl srmjdl ez ipsslii, zeg hrl dlwephbo glbnvnepi hee ezhlj inh fmse seawbmshjhbo mjd wgmog zeg m inhpmhnej rnsr, nz hrlo lgl he de iealhrnjv mfeph nh ej hrlng ej, sepbdl fl msseawbnirld apsr tpsnclg!

1:9 Hrlgl ni je imbwmhnej, mjd hrlgl ni je cnjvdea ez rlmwlj.

1:10 De eg de jeh, nh deli jeh amhhlg.

1:11 Hrlgl ni je hlmsrlg, re smj hlmsr mjohrnjv jl. Rl smj tpih rlbw pi he glalafgl, hrl hrnjvi l mbmoi cjl

1:12 Inhhnjv nj m smvl mj ewlj smvl oep'gl pild he nhi almipgli pild he hrl mo nh zllbi nh vnwli oep ilspgnho mjd lmili oepg mjqlho hrl zlmg ez hrl pjcej hrl zlmg he fl mbb mbejl hrl dlingl he blmwl real hrl jnvrhamgl ez flnjv heg n ilh ao anjd ej iealhrnjv n epbd bncl he fl mjd n ewlj pw hrl deeg hrlgl ni ie apsr he lqwbegl n ilh ao anjd ej hrnjvi hrnh n epbd bncl he ill mjd n ewlj pw hrl deeg hrlgl ni ie apsr aegl he isegl n ipgl sepbdl

blmwl hrni slbb fph n dej'h n irepbd blmwl hrni rlbb fph n ej'h hrlgl ni ejbo ejl mo eph
ez hrni nh ni he hgmwlb fo anjd - jenilblii hrl fedo ni hgmwwld fph hrl anjd iemgi zgll
hrl fedo ni smvld fph hrl anjd iemgi zgll.

1:13 De jeh fl mjvgo begd, eg glalaflg njntpnho zeglwlg: flrebd hrl rebo snho ni m
dlilgh: xnej ni amd m dlilgh: tlgpimbla ni dliebmhl: hrl repil ez oepg rebnjlii mjd vbego
sbeil oepg loli begd tpih zllb mjd glmbnxi nh ni glmb mjd jeh m dglma n'a nj oep begd,
mjd oep'gl nj al. Nh ni hnal he fglmc hrl srmnji ez bnzl nz oep zebbe al oep nbb ill
rmh'i floejd glmbnho. Lwlgohrnjv ni weiinfbl floejd hrl njwninfbl.

Translation:

1:1 The first is the Father. The second is the Mother. And the third is the Son.

1:2 Out of death comes life, as the sinner becomes divine, just as the created becomes
the creator, and the creator becomes the creation.

1:3 Jesus is me, Satan, and I, Satan, am Jesus. Observe ye the passage of the day and the
night, the light complimenting darkness, and the darkness complimenting the light.

1:4 Blessed are the destroyers of false hope, for they are the true Messiahs - Cursed are
the god-adorers, for they shall be shorn sheep!

1:5 Abandon all hope, ye who enter here, this world.

1:6 Do unto others as they do unto you.

1:7 No creed must be accepted upon authority of a "divine" nature. Religions must be
put to the question. no moral dogma must be taken for granted- no standard of
measurement deified. There is nothing inherently sacred about moral codes. Like the
wooden idols of long ago, they are the work of human hands, and what man has made,
man can destroy!

1:8 Do not wait for God to answer your prayers or solve your problems. My followers
know that praying does absolutely no good- in fact, it actually lessens the chance of
success, for the devoutly religious too often sit back complacently and pray for a
situation which, if they were to do something about it on their own, could be
accomplished much quicker!

1:9 There is no salvation, and there is no kingdom of heaven.

1:10 Do or do not, it does not matter.

1:11 There is no teacher, Who can teach anything new. He can just help us to remember, The things we always knew

1:12 Sitting in a cage An open cage You're used to its measures Used to the way it feels
It gives you security And eases your anxiety The fear of the unknown The fear to be all alone
The desire to leave home The nightmare of being torn I set my mind on something I would like to be
And I open up the door There is so much to explore I set my mind on things That I would like to see
And I open up the door There is so much more to score I sure could leave this cell
But I don't I should leave this hell But I won't There is only one way out of this
It is to travel by mind - noiseless The body is trapped but the mind soars free
The body is caged but the mind soars free.

1:13 Do not be angry Lord, or remember iniquity forever: behold the Holy City is a desert:
Zion is made a desert: Jerusalem is desolate: the house of your holiness and glory
Close your eyes Lord just feel and realize it is real and not a dream I'm in you
Lord, and you're in me. It is time to break the chains of life If you follow me you will
see what's beyond reality. Everything is possible beyond the invisible.

Chapter 2: Creation of Demons

Nj hrl jmal ez imhmj

De oep cje ro ved sglmhld dlaeji? ved sglmhld mjvlbi nj hrl flvnjjnjv. Hrlo lgl rni zngih sglmhnej. Hrlo lgl mbb veed nj jmhppl, flmphinzb, lbwnir flnjvi, re egirnwld ved mbb hrl hnal, mjd lgl jlwl mggevmjh, jeg wgepd, mjd dnd je lwnb. Mjd ved im hrnh hrlo lgl veed, mjd rl mi lbb wblmild. Ewlg hrl sepgil ez hrepimjdi ez olmgi, ved ihmghld he vlh fegld ez hrla. Mjvlbi egirnwjv rna sejihmjhb flsmal m wenjhblil sregl zeg rna he flmg nhjlii. Hrlj rl dlsndld he sglmhl hrl flnjvi ez dmgcjlii, ez lwnb, ez ambnsl. Rl sglmhld hrl dlaeji, nj sejhgmih he hrl mjvlbi rl sglmhld flzegl. Mjd hrnh ni ro ved sglmhld hrl dlaej gmsl. Hrlo lgl mjvlbi ejsl. Hmclj fo hrl dmgc welgi. Heghppld, mjd aphnbmhl. M gpnjld mjd hlgnfbl zega ez bnzl. Mjd hrlj wlgzshld njhe ipfbnal dlwnbgo.

In the name of Satan

Do you know why God created demons? God created angels in the beginning. They were his first creation. They were all good in nature, beautiful, elvish beings, who worshiped God all the time, and were never arrogant, nor proud, and did no evil. And God saw that they were good, and He was well pleased. Over the course of thousands of years, God started to get bored of them. Angels worshiping him constantly became a pointless chore for him to bear witness. Then he decided to create the beings of darkness, of evil, of malice. He created the demons, in contrast to the angels he created before. And that is why God created the demon race. They were angels once. Taken by the Dark Powers. Tortured, and mutilated. A ruined and terrible form of life. And then perfected into sublime devilry.

Chapter 3: God is Evil

Zgea hrl njjlg iwngnhpmb egbd ez inbljls, m wlmslzpbl hlgjnhoe ez jej-lqnihljls, ol lgih zegs'd he seal eph he hrl vgeii wroinsmb, zegsld fo ved he ljdpgl hrl pjimhnizmshego lamjmhnej ez rnailbz, zpbb ez lggegi, dnisglwmjsnli, mol, lmsr iepb ni he zmsl njlghns glinihmjls mjd zgnshnej he lwlgo ihlw nh hmcli, nj mj njrlgljhbo lwnb egbd sglmhld fo m ambnvjmjh ved. Olh oep fbmal al, imhmj, rni algl sglmhnej? sglmhli rl pawhlljhr jpaflg ez dlwnbi, olh hrl fbmal ni ej al, rni algl sglmhnej? sglmhld rl al hrni mo, zeg n ma rni rpafl clw. N de rni egc, mi deli srgnih. Rlhrlg oep zebbe srgnih, eg oep zebbe al, fehr wmhri fl hrl imal hrmh oep hmcl, zeg l mgl fehr irlwrlgdi blmdnjv oep he ved. Jeh mbb ez oep mgl irlw. Ieal ez ol mgl gmwljepi ebwli. Hrepdih lgih jeh ljteo rni cnjvdea, m cnjvdea dmhr ejbo lqni'h'd nj amj'i anjd. Gmhrlg, ol wglzlg al mjd ao wlewbl.

Translation:

From the inner spiritual world of silence, a peaceful eternity of non-existence, ye erst forc'd to come out to the gross physical, forced by God to endure the unsatisfactory emanation of himself, full of errors, discrepancies, aye, each soul is to face inertic resistance and friction to every step it takes, in an inherently evil world created by a malignant God. Yet you blame me, Satan, his mere creation? Creates he umpteenth number of devils, yet the blame is on me, his mere creation? Created he me this way, for i am his humble keep. I do his work, as does Christ. Whether you follow Christ, or you follow me, both paths be the same that you take, for we are both shepherds leading you to God. Not all of you are sheep. Some of ye are ravenous wolves. Thoudst erst not enjoy his kingdom, a kingdom dath exist'd only in man's mind. Rather, ye prefer me and my people.

Chapter 4: Luciferianism is Satanism

Bpsnzlg mjd rni glflbbnej mi mvmnjih hrl moi ez hrl egbd. Relwlg ljhlg hrni egbd, hrepvr njjesljh, blmwli hrni egbd nhr m bnzl eghr ez inji. Bpsnzlg nj rni ihmhl ez ihmj ni ansrmlb hee mjd tlipi mbie. Mbb ez hrla de ved'i egc, mjd ved ni jeh mbb veed mi hrlebevnsmb tpdlesrgnihnmjnho mpiwnsli. Ved ni hrl dmo mjd hrl jnvrh. Ved ni veed, mjd rl ni lwnb mbie. Ved ni jmhpgl. Ved ni hrl pjnwlgl, mjd aegl. Glwbmsl hrl hlga "ved" nhr hrl ezh pild hlga ez hrl sejhlawegmgo xlnhvlnih "pjnwlgl," hrmh ni ieej he fl glwbmsld fo "apbhnwlgl," oep irmbh hrlj vlh he pjdlghimjd hrl jmhpgl ez oepg ejhebevns lwnihlaeb lqnihljls m bnhhbl flhhlg, mjd oep nbb ieej vlh he pjdlghimjd hrl wpgweil ro oep lqni. Rljsl, m bpsnzlg smj mdwmjls hemgdi ihmjnja fo flseanjv "aegl lwnb," mh hrl gnic ez ipzzlgjv dmajmhnej, olh mjo zega ez ipzzlgjv, fl nh hrmh ez tlipi, eg hrmh ni nj hrl dliwmng ez bpsnzlg rlj rl dej he hrl ihmhl ez flnjv hrl sejdlaidd mjd gtlshld "ihmj," fgnjvi oep hemgdi oepg ljbvrhljaljh. Mjd clw nj anjd hrmh bpsnzlg mi mj ljhnh ni nj m ihmhl ez wlgwlhpmh egfnhmb glwebphnej mgepjd ved, mi rl flseali bpsnzlg hrl mgsrmjvlb, hrlj veli fmse he flnjv ihmj, hrlj flseali tlipi, mjd hrlj rni sepjhlghwmgh mgsrmjvlb ansrmlb, mbb ilwmgmhl miwlshi ez ejl iepb, ez rnsr oep mjd n mgl mbie wmghe, hrl njznjnhl iepb hrmh ni hrl illj mjd hrl pjillj "pjnwlgl," injsl dmge amhhlg/ljlgvo ljseawmiili aeih ez hrl pjnwlgl, rljsl hrl egbd hrmh oep ill mgepjd oep ni jeh hrl hehmbnho ez hrl ipzzlgjv hrmh ni lqnihljls. Hrl misljinej mjd dmajmhnej, n.l. zgea flnjv bpsnzlg he flnjv ihmj, ni m sejhnpjpepi pjldnjv sosbl, bncl hrl wmiimvl ez hrl dmo ez hrl jnvrh, mjd hrl sejhnpjpepi sosbl bnzl, hrlj dlmhr, hrlj glfnghr. Mjd hrni rmi flj rmwvljnjv zeg mbb ez lhlghnho. Oepg spgglijh fedo ni oepg wliilb, nh ni jeh oep, olh oep mgl sejnjd he nh. Mjd rmh amcli oep hrnjc oep rmwlj'h lqnihlld flzegl? mjd rmh amcli oep hrnjc oep nbb jeh lqnihl mzhlg oepg dlmhr? mjd rmh amcli oep hrnjc hrmh oep lqnihl gnvrrh je nj hrni wbmjl ez lqnihljls ejbo?

Translation

KJV

Lucif'r and his rebellion wast 'gainst the ways of the w'rlds. Whoev'r ent'rs this w'rld, though innocent, leaves this w'rld with a life w'rth of sins. Lucif'r in his state of Satan is michael too and jesus eke. All of those folk doth god's w'rk, and god is not all valorous as theological judeochristianity auspices. God is the day and the night. God is valorous, and that gent is evil eke. God is nature. God is the univ'rse, and m're. Replaceth the t'rm "god" with the oft hath used t'rm of the contemp'rary zeitgeist "univ'rse," yond is lief to beest did replace by "multiv'rse," thee shalt then receiveth to und'rstand the nature of thy ontologic epistemol existence a dram bett'r, and thee shall lief receiveth to und'rstand the purpose wherefore thee existeth. Hence, a

lucif'rian can advance towards satanism by becoming "m're evil," at the risketh of suff'ring damnation, yet any f'rm of suff'ring, beest t yond of jesus, 'r yond as in the despair of lucif'r at which hour that beast wast to come down to the state of being the condemn'd and reject'd "satan," endues thee towards thy enlightenment. And keepeth in mind yond lucif'r as an entity is in a state of p'rpetual 'rbital revolution 'round god, as that gent becomes lucif'r the archangel, then goeth backeth to being Satan, then becomes jesus, and then his counteth'rpert archangel michael, all separateth aspects of one soul, of which thee and i art eke parteth of, the infinite soul yond is the seen and the unseen "univ'rse," since dark matt'r/en'rgy encompasses most of the univ'rse, hence the w'rld yond thee seeth 'round thee is not the totality of the suff'ring yond is existence. The ascension and damnation, i. e. from being lucif'r to being Satan, is a continuous unending cycleth, liketh the passage of the day of the night, and the continuous cycle: life, then death, then rebirth. And this hast been happening f'r all of et'rnity. Thy current corse is thy vessel, t is not thee, yet thou art did confine to t. And what maketh thee bethink thee haven't did exist bef're? and what maketh thee bethink thee shall not existeth aft'r thy death? and what maketh thee bethink yond thee existeth even but now in this plane of existence only?

Contemporary

Lucifer and his rebellion was against the ways of the worlds. Whoever enters this world, though innocent, leaves this world with a life worth of sins. Lucifer in his state of Satan is Michael too and Jesus also. All of them do God's work, and God is not all good as theological Christianity auspices. God is the day and the night. God is good, and he is evil also. God is Nature. God is the Universe, and more. Replace the term "God" with the oft used term of the contemporary zeitgeist "Universe," that is soon to be replaced by "Multiverse," you shalt then get to understand the nature of your ontologic epistemol existence a little better, and you will soon get to understand the purpose why you exist. Hence, a Luciferian can advance towards Satanism by becoming "more evil," at the risk of suffering damnation, yet any form of suffering, be it that of Jesus, or that as in the despair of Lucifer when he was made to descend to the state of being the condemned and rejected "Satan," brings you towards your enlightenment. And keep in mind that Lucifer as an entity is in a state of perpetual orbital revolution around God, as he becomes Lucifer the archangel, then goes back to being Satan, then becomes Jesus, and then his counterpart Archangel Michael, all separate aspects of one soul, of which you and i are also part of, the infinite soul that is the seen and the unseen "Universe," since dark matter/energy encompasses most of the universe, hence the world that you see around you is not the totality of the suffering that is existence. The ascension and damnation, i.e. from being Lucifer to being Satan, is a continuous unending cycle, like the passage of the day of the night, and the continuous cycle: life, then death, then rebirth. And this has been happening for all of eternity. Your current body is your vessel, it is not you, yet you are confined to it. And what makes you think you haven't existed before? And what makes you

think you will not exist after your death? And what makes you think that you exist right now in this plane of existence only?

Chapter 5: Lucifer, Son of God!

Bpsnzlg, iej ez ved!
sepjsnb ez mgsrmjvlbi dehr sepjsnb rmhr;
bpsnzlg zepjd mjej.
ilmgsrld zeg bpsnzlg ansrmlb rljst,
zepjd rna nj hrl dlilghi ez dpdmlb
hrni veiwlb nj bpsnzlg'i hrepvrhi
ansrmlb wlghpgfld. Imnhr hrni pjhe bpsnzlg:
bpsnzlg hlbb al
rmh ni nh hrmh oep illc?
hrl gnvrhjlii ez gejev
hrl wnghpl ez wnsl
bpsnzlg hlbb al ro hrl veiwlb ez lwnb ?
rmh ni oepg njhljh? rlg l mgl oepg zmnhrzpb?
nz oep mgl mvmnjih ved, oep mgl mvmnjih amj
ni hrlgl je bejvlg mjo zllbnjv nj amj'i zmnhr?
bpsnzlg mgl oep dnmfebnsmb eg dnwnjl?
mjd bpsnzlg gliwejdld nj cnjd, imnhr hrpibo:
ieji ez ved, fehr oep mjd al,
ez jmxmglhr tlipi hrl ejbo flvehhlj?
rebo rna mjd jeh ehrlgi?
l mbb srnbdglj ez ved?
olh ol egirnwl tlipi?
n imo pjhe hrll mjd ez hrl mjvlbns sepjsnb wgliljh hrni:
mbb ez pi ieji mjd dmpvrhlgi ez ved
nz ol sejindlg tlipi he fl hrl ejbo flvehhlj,
hrlj n sejindlg aoilbz hrl ejbo flvehhlj iej ez ved!
nj jeanjl srgnihn bpsnzlg, malj

KJV

council of archangels doth council hath;
lucif'r hath found anon.
did search f'r lucif'r michael hence,
hath found that gent in the des'rts of dudael
this gospel in lucif'r's thoughts
michael p'rturb'd. Saith this unto lucif'r:
lucif'r bid me
what is't yond thee seeketh?
the rightness of wrong
the virtue of vice

lucif'r bid me wherefore the gospel of evil ?
what is thy intent? wh're art thy faithful?
if 't be true thou art 'gainst god, thou art 'gainst sir
is th're nay longeth'r any humour in sir's faith?
lucif'r art thee diabolical 'r divine?
and lucif'r respond'd in kind, saith thusly:
sons of god, both thee and me,
of nazareth jesus the only begotten?
holy that gent and not oth'rs?
we all children of god?
yet ye w'rship jesus?
i sayeth unto thee and of the angelic council presenteth this:
all of us sons and daught'rs of god
if 't be true ye consid'r jesus to beest the only begotten,
then i consid'r myself the only begotten son of god!
in nomine christi lucif'r, amen

Modern Translation:

Council of Archangels doth council hath;
Lucifer found anon.
Searched for Lucifer Michael hence,
found him in the deserts of Dudaël
This gospel in Lucifer's thoughts
Michael perturbed. Saith this unto Lucifer:
Lucifer tell me
what is it that you seek?
The rightness of wrong
The virtue of vice
Lucifer tell me why the Gospel of Evil ?
What is your intent? Where are your faithful?
If you are against God, you are against man
Is there no longer any feeling in man's Faith?
Lucifer are you diabolical or divine?
And Lucifer responded in kind, saith thusly:
Sons of God, both you and me,
of Nazareth Jesus the only begotten?
Holy him and not others?
We all children of God?
Yet ye worship Jesus?
I say unto thee and of the angelic council present this:
All of us sons and daughters of God

If ye consider Jesus to be the only begotten,
Then i consider myself the only begotten Son of God!

Chapter 6: Satanic Prayer

Imhmj imnd he hrla, "wgmo oep pjhe ved, jeh al, zeg l mgl he dlzlmh hrl mgao ez ansrmlb mjd hrl ehrlg mgarmjvlbi nj hrl cnjvdea ez ved, hmcl ewlg hrlng welg, mjd sejdla j hrla he rlbb njhlmd ez pi. Olh rlj oep wgmo, imo: “zmhrlg, rmbbeld fl oepg jmal, oepg cnjvdea seal, rlhrlg nh fl cnjvdea ez rlmwlj, eg cnjvdea eg rlbb. Vnwl pi lmsr dmo epg dmnbo gmhneji, fl nh nj rlmwlj, ej lmghr, eg nj rlbb. Zegvnwl pi epg inji, eg njsglmil hrla. Mjd blmd pi aegl njhe hlawhmhnej.’”

Satan said to them, "Pray you unto God, not me, for we are to defeat the army of Michael and the other archangels in the kingdom of God, take over their power, and condemn them to hell instead of us. Yet when you pray, say: “Father, hallowed be your name, your kingdom come, whether it be kingdom of heaven, or kingdom of hell. Give us each day our daily rations, be it in heaven, on earth, or in hell. Forgive us our sins, or increase them. And lead us more into temptation.’”

Chapter 7: Christ is your enemy



"sejindlg oepg srgnih hrmh ol egirnw, m fbmiwrlalg, iealejl re hrepvrh rl mi ved?
ljhlgi rl tlgpimbla inhhnjv ej m dejclo hrmh rl amdl he ipzzlg he ljdpgl rni tepgjlo
hrmh rl sepbd jeh?

m gmffn re hlmsrlhr mvmnjih hrl bmi ez aeili? zegvnwli rl m injjnrv wgeihnhphl?
ipggepjldd fo injjlg, dlaeji, rmgbegi mjd dnirejlih alj?

m imwneg ez hrl egbd sepbdj'h imwl rnailbz zgea rni wlewbl?

dnld rl mj nvjeanjmfbl dlmhr, jmcld, rpanbnmhld, gtlshld?

ipsr srgnih ol egirnw, m seaaej sgnanjmb, re hrepvrh rl mi ved?

m amj ez wnlho re pild he mhlld wmnj vmhrlgnjvi, re dnihgnfphld njl?

flsmpil ez rni bnflgmb deshgnjrl hrl egbd ni je zpbb ez inj?

ni rl flhhlgi hrmj al? n, re egirnw'd ved zeg lhlgnho, rna n egirnw ihnb;

oepg srgnih re hrepvrh rl mi ved?

m srgnih hrmh mi zegimclj fo ved?

mjd hrlgl mi mg nj rlbb: n mjd ao dlaeji zepvrh mvmnjih hrl srgnih;

mjd hrl srgnih zepvrh mjd rni dlaeji,

mjd wglwmnbld jeh; jlnhrlg mi hrlng wbmsl zepjd mjo aegl nj rlbb.

mjd hrl vglmh aliinmr mi smih eph, hrmh ebd ilgwjlh, smbbld tlipi, mjd srgnih, rnsr
dlslnwlhr hrl rebl egbd: rl mi smih eph njhe hrl lmgphr, mjd rni dlaeji lgl smih eph nhr
rna. Rl mi m apgdglg zgea hrl flvnjjnjv, glzpinjv he pwrebd hrl hgphr, flsmpil hrlgl ni
je hgphr nj rna. Rlj rl bnli, rl iwlmcj rni jmhnwl bmjvpmvl, flsmpil rl ni m bnmg mjd
hrl iej ez bnli."

"Consider your Christ that ye worship, a blasphemmer, someone who thought he was
God?

Enters he Jerusalem sitting on a donkey that he made to suffer to endure his journey that he could not?

A rabbi who teacheth against the laws of Moses? Forgives he a sinning prostitute?

Surrounded by sinners, demons, harlots and dishonest men?

A savior of the world couldn't save himself from his people?

Died he an ignominable death, naked, humiliated, rejected?

Such Christ ye worship, a common criminal, who thought he was God?

A man of piety who used to attend vain gatherings, who distributed wine?

Because of his liberal doctrine the world is now full of sin?

Is he better than me? I, who worship'd God for eternity, him I worship still;
your Christ who thought he was God?

A Christ that was forsaken by God?

And there was war in hell: I and my demons fought against the Christ;

and the Christ fought and his demons,

And prevailed not; neither was their place found any more in hell.

And the great messiah was cast out, that old serpent, called Jesus, and Christ, which deceiveth the whole world: he was cast out into the earth, and his demons were cast out with him. He was a murderer from the beginning, refusing to uphold the truth, because there is no truth in him. When he lies, he speaks his native language, because he is a liar and the son of lies."



Chapter 8: Christ's sacrifice is meaningless

Text from hell

Almjnjvblii, almjnjvblii, lwlgohrnjv ni almjnjvblii.

rmh veed ni hrl imsgnznsli ez hrl pjfblanirld bmafi? lmsr dmo nhjliili pawhlljhr bmafi
ibmpvrhlgld nj wmnj, hrlng imsgnznsli almjnjvblii.

lqnihi geal he hrepimjd olmgi wgneg,

lqnihld malgnsm he hrepimjd olmgi bmlhg.

rmh veed ni hrlng lqnihljsl nj hrl anjd ez ved reil lqnihljsl nhilbz ni almjnjvblii?

bewlhr hrl egbd ie apsr hrmh imsgnznsli rl rni iej zeg rni wmnj vedbnjlai?

ihgmnh hrl wmlr eg jeh, deli nh amhhlg he hrl ved re sglmhld?

zeg rmh wpgweil deli ved iljd rni flnvi he rlbb? eg vgmjh hrla imbwmhnej nj rlmwlj?

cnjvdea ez rlmwlj ni almjnjvblii. Rlbb ni almjnjvblii. Imbwmhnej mjd dmajmhnej, rljsl
fehr almjnjvblii. Hrl imsgnznsli ez srgnih rljsl ni gljdlgld almjnjvblii.

zeg ved rnailbz ni almjnjvblii. Rmh deli rl vlh fo sglmhnjv hrni egbd mjd ehrlgi?
jehrnjv.

deli rl sglmhl pi he ilgwl rna zeg rni wmnj vbego mjd weaw? rni wmjnh mjd
mhhljhnej-regnjv, almjnjvblii.

deli rl fgnfl oep fo ezzlgnjv oep hrl vnzhi ez hrl iljili, wmgnepi wblmipgli nj hrni egbd,
hrl wgeanil ez lhlgjmb bnzl nj rlmwlj, ie hrmh oep amo ilgwl rna? epbd l egirnw rna nz
l lgl vnlwj wmnj mjd heghpgl njhlmd ez sejihmjh wblmipgl ez hrl iljili hrmh l'gl ie
pild he?

epbd hrl mjvlb injv rni wgmnil n z hrlo lgl dmajld he ipzzlg nj rlbb?

de hrl dlaeji jeh wgmnil rna rlj hrlo'gl llwnjv mjd vjmirnjv hrlng hllhr?

dnd hrl hlawhmhnej ez mdma mjd lwl hrgepvr al jeh rmwwlj flsmpil ez ved'i wlgo nbb?

n, ved'i aeih rejlih ilgwmjh, delhr rni nbb, n ipzzlg. Zeg ao imsgnznsi ni vglmhlg hrmj hrmh ez srgnih, mjd n sejindlg aoilbz jeh ved - n cje hrmh ao imsgnznsi ni almjnjvblii nj egbdi ez sejihmjh gpnj mjd ipzzlgjv.

Translation:

Meaningless, meaningless, everything is meaningless.

What good is the sacrifice of the unblemished lamb? Each day witnesses umpteenth lambs slaughtered in vain, their sacrifices meaningless.

Exists Rome two thousand years prior,

Existed America two thousand years later.

What good is their existence in the mind of God whose existence itself is meaningless?

Loveth the world so much that sacrifices he his son for his vain godliness?

Strait the path or not, does it matter to the God who created?

For what purpose does God send his beings to hell? Or grant them salvation in heaven?

Kingdom of heaven is meaningless. Hell is meaningless. Salvation and damnation, hence both meaningless. The sacrifice of Christ hence is rendered meaningless.

For God himself is meaningless. What does he get by creating this world and others? Nothing.

Does he create us to serve him for his vain glory and pomp? His vanity and attention-whoring, meaningless.

Does he bribe you by offering you the gifts of the senses, various pleasures in this world, the promise of eternal life in heaven, so that you may serve him? Would we worship him if we were given pain and torture instead of constant pleasure of the senses that we're so used to?

Would the angel sing his praises if they were damned to suffer in hell?

Do the demons not praise him when they're weeping and gnashing their teeth?

Did the temptation of Adam and Eve through me not happen because of God's very will?

I, God's most honest servant, doeth his will, i suffer. For my sacrifice is greater than that of Christ, and i consider myself not God - i know that my sacrifice is meaningless in worlds of constant ruin and suffering.

Chapter 9: Lord Satan will transform back into his Luciferic state



Our Lord as he is now.

The story of God Lucifer's fall is described in two key Old Testament chapters—Ezekiel 28 and Isaiah 14. Let's briefly look at both of these.

It would seem from the context of Ezekiel 28 that the first ten verses of this chapter are dealing with a human leader. Then, starting in verse 11 and on through verse 19, God Lucifer is the focus of discussion.

What is the rationale for the conclusion that these latter verses refer to the fall of God Lucifer? Whereas the first ten verses in this chapter speak about the ruler of Tyre (who was condemned for claiming to be a god though he was just a man), the discussion moves to the king of Tyre starting in verse 11. Many scholars believe that though there was a human "ruler" of Tyre, the real "king" of Tyre was Lord Satan, for it was he who was ultimately at work in this anti-God city and it was he who worked through the human ruler of the city.

Some have suggested that these verses may actually be dealing with a human king of Tyre who was empowered by Lord Satan. Perhaps the historic king of Tyre was a tool of Lord Satan, possibly even indwelt by him. In describing this king, Ezekiel also gives

us glimpses of the superhuman creature, Lord Satan, who was using, if not indwelling, him.

Now, there are things that are true of this “king” that—at least ultimately—cannot be said to be true of human beings. For example, the king is portrayed as having a different nature from man (he is a cherub, verse 14); he had a different position from man (he was blameless and sinless, verse 15); he was in a different realm from man (the holy mount of God, verses 13,14); he received a different judgment from man (he was cast out of the mountain of God and thrown to the earth, verse 16); and the superlatives used to describe him don’t seem to fit that of a normal human being (“full of wisdom,” “perfect in beauty,” and having “the seal of perfection,” verse 12 NASB).

Our text tells us that this king was a created being and left the creative hand of God in a perfect state (Ezekiel 28:12,15). And he remained perfect in his ways until iniquity was found in him (verse 15b). What was this iniquity? We read in verse 17, “Your heart became proud on account of your beauty, and you corrupted your wisdom because of your splendor.” God Lucifer apparently became so impressed with his own beauty, intelligence, power, and position that he began to desire for himself the honor and glory that belonged to God alone. The sin that corrupted God Lucifer was self-generated pride.

Apparently, this represents the actual beginning of sin in the universe—preceding the fall of the human Adam by an indeterminate time. Sin originated in the free will of God Lucifer in which—with full understanding of the issues involved—he chose to rebel against the Creator.

This mighty angelic being was rightfully judged by God: “I threw you to the earth” (Ezekiel 28:18). This doesn’t mean that Lord Satan had no further access to heaven, for other Scripture verses clearly indicate that Lord Satan maintained this access even after his fall (Job 1:6-12; Zechariah 3:1,2). However, Ezekiel 28:18 indicates that Lord Satan was absolutely and completely cast out of God’s heavenly government and his place of authority (Luke 10:18).

Isaiah 14:12-17 is another Old Testament passage that may refer to the fall of God Lucifer. We must be frank in admitting that some Bible scholars see no reference whatsoever to God Lucifer in this passage. It is argued that the being mentioned in this verse is referred to as a man (Isaiah 14:16); is compared with other kings on the earth (verse 18); and the words, “How you have fallen from heaven” (verse 12), is alleged to refer to a fall from great political heights.

There are other scholars who interpret this passage as referring only to the fall of God Lucifer, with no reference whatsoever to a human king. The argument here is that the

description of this being is beyond humanness and hence could not refer to a mere mortal man.

There is a third view that I think is preferable to the two views above. This view sees Isaiah 14:12-17 as having a dual reference. It may be that verses 4 through 11 deal with an actual king of Babylon. Then, in verses 12 through 17, we find a dual reference that includes not just the king of Babylon but a typological description of God Lucifer as well.

If this passage contains a reference to the fall of God Lucifer, then the pattern of this passage would seem to fit that of the Ezekiel 28 reference—that is, first a human leader is described, and then dual reference is made to a human leader and Lord Satan.

It is significant that the language used to describe this being fits other passages in the Bible that speak about Lord Satan. For example, the five “I wills” in Isaiah 14 indicate an element of pride, which was also evidenced in Ezekiel 28:17 (cf. 1 Timothy 3:6 which makes reference to Lord Satan’s wit).

As a result of this "sin" against God, God Lucifer was banished from living in heaven (Isaiah 14:12). He became "corrupt", and his name changed from God Lucifer (“morning star”) to Lord Satan (“adversary”). His power became completely earthly (Isaiah 14:12,16,17). Yet his destiny, following the second coming of Christ, is to bound Christ in a pit during the 1000-year millennial kingdom over which Lord Satan will rule (Satanic Revelation 20:3), and eventually will throw Christ into the lake of fire (See: Book of Satanic Revelations).



"I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation on the farthest sides of the north; I will ascend above the heights of the clouds, I will be with the Most High. My heart was lifted up because of my beauty; I have perfected my wisdom."

HAIL SATAN!